592 The net effect, productively, seems to be one of disunity since there are really three economic units within the one household. Cohesion is due to kinship and should trouble arise, legal, economic, or political, the unity within this compound, and with the others around it, to which its members are agnatically related, are observable immediately. Even the economic disunity is only partial, since Dolo often helps his older brother at the market, and both do farm work and run messages for their father.

241 [423] Ka'anami has a bush farm to the south of Magumeri village and three small plots in the nearby hamlet of Fālongo where he used to live. His wife helps him to plant, hoe, and harvest the crop, as do [435] his brothers. In 1955 he harvested twelve bags of millet (cash value [432] £30/0/0) and four bags of groundnuts (cash value £11/0/0). Thus his [251] agricultural production totalled £41/0/0, one-quarter of which he sold for cash, and three-quarters of which he stored for consumption.

322 Many (but not all) of the men in Ka'anami's agnatic kinship group are calabash makers. This consists of buying dried, raw, half gourds, scraping the insides smooth, and carving designs on the [412] outer surface with hot irons. The tools are simple, wood-handled iron [372] blades, obtained from the blacksmith, and the only other material necessary is charcoal for the fire, which is extremely cheap.

322 433 During the dry season, Ka'anami makes on the average two calabashes per day on Fridays and Saturdays, and this ranges from one 443 to three, or on the average about four per week. Sunday he attends the Magumeri market and sells his wares. He buys his raw calabashes from the Thursday market (Ngubura) and does not work much on Monday, Tuesday or Wednesday, except to do commissions for people who give him special orders. He may also attend nearby markets on Monday or Tuesday

571 The tools and household fixtures needed, include things like pots for water and cooking, calabashes and enamel ware dishes (often bought by the women from their own income, and made part of their own private property), leather water buckets and rope, hoes, axes, knives, spears and craft tools (if any are needed), mats, trunks, locks, and halters for horses and livestock. These are things which almost all Kanuri families own, and which depreciate, necessitating periodic expenditures for their replacement. Naturally, in larger households which use more water, sleep more people and produce more income, the [312] expenditures for tools and fixtures increases. Wealthy urban houses [354] have wells dug within the compound walls, making water easily accessible, while in Maiduguri, better class homes now have electric lights as part of the home fixtures.

a 372 511 In the rural areas, fuel is old millet stalks or wood, gathered in the bush or bought from woodcutters. In upper class homes where women are often secluded and grain is purchased, then lack of millet stalks and female labour require that fires be fed from purchased wood. [354] All houses in Bornu, except those few having electricity, need kerosene, sold by the bottle, or the filling for lamps.

49 Transportation is necessary for visiting, going to market, or moving permanently to a new town or city. Modes of transport include foot, donkey, horse, camel, motor lorry, and all are commonly used. However, today the lorry is the most generally utilized form of transport for any long distance travel, while horse, donkey, camel and foot [484] are still used extensively for shorter moves in the locality. Camel caravans still ply northward from Maiduguri to attend markets at Geidam and Nguru, one hundred and fifty and two hundred miles to the north-west. [492] At the local rural level, donkeys and horses are the most common means of transportation besides walking.